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ABSTRACT (MAXIMUM 200 WORDS) The role of chaplains as religious advisors has evolved throughout Navy Chaplain Corps history. JP 1-05 and SECNAVINST 1730.10 further develop this evolutionary process by clarifying and synergizing religious support and religious advisement for the next century. Together, JP 1-05 and SECNAVINST 1730.10 provide the institutional underpinning for properly employing Navy Chaplains in a way that maintains their non-combatant status, honors their ecclesiastical integrity, and benefits the operational commander. In light of the prominence religious affairs plays in culture, politics and conflict around the world, these instructions significantly elevated the visibility of the chaplain's role. It is critical for combatant commanders to understand the chaplain's role as command religious advisor and liaison and the responsibilities assigned as defined by Joint Publication 1-05 and SECNAVINST 1730.10. This knowledge will enable the combatant commander to effectively employ the chaplain as a strategic asset in the operational environment.					
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TITLE

**Navy Chaplains as Religious Advisors:
A Combatant Commander's Strategic Asset in Conflict, Reconstruction and Peace.**

SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
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Executive Summary

Title: The Navy Chaplain as the Religious Advisor: A Combatant Commander's Strategic Asset in Conflict, Reconstruction and Peace.

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Thesis: It is critical for combatant commanders to understand the chaplain's role as command religious advisor and liaison and the responsibilities assigned as defined by Joint Publication 1-05 and SECNAVINST 1730.10. This knowledge will enable the combatant commander to effectively employ the chaplain as a strategic asset in the operational environment.

Discussion: Historically, the chaplain's role as religious advisor, particularly within the combat environment, has been the subject of ongoing controversy. This controversy stems from the tension between those who define the chaplain's role as primarily religious ministry support and those who understand the role to include both religious ministry and religious advisement. Contributing to this controversy was the historical lack of clear policy or doctrinal guidance within the DOD and the Navy. The result was that religious advisement practices were often unevenly implemented and executed, which created confusion and frustration for the Chaplain Corps and the line community. In 2009, two ground-breaking instructions were released that clarified the chaplain's religious advisory role, Joint Publication 1-05, "Religious Affairs in Joint Operation," and SECNAVINST 1730.10, "Chaplain Advisement and Liaison." For the first time, DOD and Navy doctrine and policy institutionalized the importance religion plays within conflict and specifically tasked chaplains as the primary advisor to commanders on religious affairs.

Conclusion: The role of chaplains as religious advisors has evolved throughout Navy Chaplain Corps history. JP 1-05 and SECNAVINST 1730.10 further develop this evolutionary process by clarifying and synergizing religious support and religious advisement for the next century. Together, JP 1-05 and SECNAVINST 1730.10 provide the institutional underpinning for properly employing Navy Chaplains in a way that maintains their non-combatant status, honors their ecclesiastical integrity, and benefits the operational commander. In light of the prominence religious affairs plays in culture, politics and conflict around the world, these instructions significantly elevated the visibility of the chaplain's role. Therefore, combatant commanders need to appreciate the chaplain's role as religious advisor and liaison and the capabilities allocated by JP 1-05 and SECNAVINST 1730.10. This familiarity will allow the commander to successfully utilize the chaplain as a strategic asset in the operational environment.

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Introduction

It is critical for combatant commanders to understand the chaplain's role as command religious advisor and liaison and the responsibilities assigned as defined by JP 1-05 and SECNAVINST 1730.10. This knowledge will enable the combatant commander to effectively employ the chaplain as a strategic asset in conflict, reconstruction and peace.

The U. S. Navy Chaplain Corps currently has about 800 active duty chaplains representing more than 100 different faith groups. This diversity represents the diversity of America's religious culture and the plurality of the United State's religious heritage. Whether Christian, Jewish, Muslim, or Buddhist, it is expected that Navy Chaplains partner as a Corps to ensure the free exercise of religion for all in the Sea Services.¹ To accomplish this task, chaplains are afforded a commission as Naval Staff Officers serving in the ranks from Lieutenant (Junior Grade) through Rear Admiral (Upper Half). Uniquely, Navy Chaplains are assigned not only to the Navy, but also to the United States Marine Corps and United States Coast Guard.

It is important to understand that Navy Chaplains serve "three masters." First, they serve their personal conscience as demonstrated though a personal call by God to perform ministry. Within that call to ministry lays their faith group's theological/religious training and ordination/certification process. This process usually requires 8-12 years of educational, spiritual, and theological preparation that provides faith specific training, spiritual development, and clarification of call to ministry. Additionally, the minister is required to demonstrate a spiritual calling particularly to the military institution.

Second, the chaplain is required to serve his Religious Origination (RO). To become a Navy chaplain, one must obtain an ecclesiastical endorsement from a Department of Defense

(DOD) recognized RO.² It is the ecclesiastical endorser responsibility to examine the chaplain's credentials to insure they are fully qualified as established by DOD and RO. Once endorsed, the RO expects the chaplain to remain faithful to the tenets of the religious group granting the ecclesiastical endorsement.³ Chaplains should never be required to compromise the standards of their RO but are required to function in a pluralistic environment. Navy chaplains are endorsed by the chaplain's RO to provide religious ministry according to the manner and forms of the chaplain's RO.⁴ Of note, if the chaplain violates the endorser's standards or personal calling, the endorsement can be withdrawn which requires the DOD to administratively separate the chaplain.⁵

Thirdly, chaplains serve the U. S. Naval Service and must adhere to the standards of the institution, which requires them to abide by applicable regulations, directives, and instructions of the DOD and the US Navy.⁶ In conjunction with these standards, chaplains are required to understand the specific roles and responsibilities required by the Navy. In 2011, SECNAVINST 5351, Professional Naval Chaplaincy (PNC), defined these roles as the

“Endeavor in which Navy chaplains deliver to the Naval Service and authorized recipients' religious ministry characterized by cooperation, tolerance, mutual respect, and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served.”⁷

Additionally, the Navy expects chaplains to be competent staff corps officers who understand the systems and structures of the Naval Institution and are knowledgeable professionals able to demonstrate the PNC's four primary capabilities: (1) caring for all service members, (2) facilitating the religious requirements of personnel of all faiths, (3) providing religious organization specific ministries, and (4) advising the command.⁸ Simply stated, the role of the chaplain is to Care, Facilitate, Provide, and Advise.

- Care. Chaplains deliver specific institutional care, counseling, and coaching that attend to personal and relational needs outside of a faith group-specific context.
- Facilitate. Chaplains are responsible to insure religious accommodation for diverse communities though facilitating faith specific practice and rituals outside their own tradition.
- Provide. Based upon their professional credentials, ecclesiastical endorsement, and commission, chaplains provide faith group-specific ministry, including worship services, sacraments, pastoral counsel, and religious education.
- Advise. Chaplains serve as principal advisors to commanders for all matters regarding the Command Religious Program, to include matters of morale, morals, ethics, spiritual well-being, and emerging religious requirements. Additionally, chaplains serve as an advisor to commanders on the impact of religion on military operations, within the boundaries of their non-combatant status.⁹

Ultimately, the chaplain's ability to function effectively within the Navy requires skillful management of the tension among these three masters: one's religious conscience, their religious organization's ecclesiastical endorser, and the U.S. Naval Institution. Nowhere is the tension more apparent than when discussing the chaplain's role as a religious advisor to the Combatant Commander.

Chaplain Corps Religious Advisory Controversy

Although recent policies (JP 1-05 and SECNAV 1730.10) have endeavored to define the chaplain's advisory role, it is important to understand this guidance is marked by considerable controversy. Historically, the chaplain's role as religious advisor, particularly within the combat environment, has been the subject of ongoing disagreement. This controversy stems from the

tension between those who define the chaplain's role as primarily religious ministry support and those who understand the role to include both religious ministry and religious advisement.

The two major arguments are as follows: First, the "religious ministry only defenders" argue that chaplains are called by God to provide religious ministry and are endorsed by their denomination to do the same, not to be war fighters. Second, they believe providing religious advice in support of combat operations violates their ability to remain non-combatants. Thirdly, they fear religious advisement could create a conflict with the sacred principle of clergy-penitent privileged communications. In contrast, the "religious advisement camp" contends that providing religious advice contributes to a more humane mission outcome. That is, by employing the chaplain's religious advisory expertise, he/she alleviates suffering and brings a human/spiritual element into operational decision making that facilitates peace and reconciliation.

Contributing to this controversy was the historical lack of clear policy or doctrinal guidance within the DOD and Navy. The result was that religious advisement practices were often unevenly implemented and executed, which created confusion and frustration for the Chaplain Corps and the line community. Joint Chief Chairman, ADM. Michael Mullen, typifies the commander's frustration, "Chaplains drive me crazy. I don't think there's – as a group, in total, who know more about my force than the chaplains – the problems, the breadth, the depth, you-name-it... And I have been completely unsuccessful at extracting that information as a line leader. I tried it as a vice chief; I tried as a CNO."¹⁰ Specifically, policy and doctrine failed to clearly define the boundaries, lacked a meaningful framework for religious analysis in combat operations, and made no meaningful distinction in the responsibilities of chaplains.¹¹

In 2009, however, two ground-breaking instructions were released that clarified the chaplain's religious advisor's role. First, Joint Publication 1-05, "Religious Affairs in Joint

Operation,” defined the chaplain as the “principle advisor to the joint forces commander on religious affairs and a key advisor on the impact of religion on military operations.”¹² Second, SECNAVINST 1730.10, “Chaplain Advisement and Liaison,” provided Navy policy guidance “on the role of chaplains as advisors and their derivative tasks as command liaison.”¹³ The importance of these instructions cannot be understated. For the first time, DOD and Navy doctrine and policy institutionalized the importance religion plays within conflict and specifically tasked chaplains as the primary advisor to commanders on religious affairs.

Historical Development of Religious Advisor and Liaison Role

Historically, it is important to understand the chaplain’s role as advisor and liaison is not a new phenomenon nor an institutional power grab designed to rationalize the Chaplain Corps’ viability in today’s pluralistic and non-sectarian military. In contrast, history shows the Chaplain’s role as religious advisor has deep roots in Naval history, heritage, and tradition dating back to the establishment of the Continental Navy. In actuality, JP 1-05 and SECNAV 1730.10 do not stake out new territory but clarify and codify the deep historical character of the chaplain’s role as religious advisor.

The Chaplain Corps history aligns with the establishment of the U.S. Navy and was codified by regulations on 28 November 1775 which established both the U.S. Navy and its Chaplain Corps. This regulation states “the Commanders are to take care that divine service be performed twice a day on board, and a sermon preached on Sundays.”¹⁴ Although early Naval regulations primarily specified the religious nature of the chaplain’s duties, from their establishment chaplains were expected to perform duties as confidant, teacher, and advisor for commanders and crew.

Notably, when the first chaplains were recruited for the nation's first two warships, the *Ranger* and *Bon Homme Richard*, Captain John Paul Jones advertised for the following qualifications, "these essentials are added the talent of writing fast and in fair characters, be worthy the highest confidence... assuring himself of my esteem and friendship; he should always have a place at my table."¹⁵ By regulation, these chaplains would perform religious duties, but as important to Captain John Paul Jones was obtaining a confidant of "high esteem" with the ability to become a friend. Certainly, the chaplain would act as his ready advisor and keeper of important ship's documents. Interestingly, for the next fifty years, the roles of religious provider and minister were often a secondary consideration when obtaining a chaplain's commission. Not until 1823 did the Navy formally require that chaplains be a clergy member and be in good standing with his denomination.¹⁶

Along with early administrative duties, shipboard chaplains were also the primary teachers of Midshipmen. It was not until the establishment of the Naval Academy in 1845 that chaplains relinquished "the burden of preparing junior officers for their future duties."¹⁷ During this period, the Secretary of the Navy expected chaplains to be schoolteachers who "instructed the junior officers in the theory of their profession."¹⁸ For instance, Chaplain Robert Thompson aboard the *President* was recognized by Captain Thomas Truxtun, for his "attention to the Young Gentlemen (Midshipmen) in teaching them Navigation."¹⁹ The role as teacher was so engrained in naval culture that when the Naval Academy was established, Chaplain George Jones was appointed the first Department Head of English Studies.

Throughout the 1800's the chaplain's responsibilities evolved primarily into a religious support role with significant limitations placed on their advisory duties. This shift towards religious support was codified in regulations between 1920 and 1940. In 1939 Congress passed

regulations limiting the duties of chaplains. These duties were limited to: (1) Perform divine services aboard ships, ashore, and at Naval hospitals, (2) Facilitate performance of divine services by clergymen other than own faith, (3) Provide religious education classes, (4) Visit the sick daily, (5) Report to assigned battle station to attend to the wounded, (6) Provide educational support to those with deficiencies in elementary education, (6) Call on the homes of families in case of sickness, death, or other emergency.²⁰

In 1940, Secretary of Chaplaincy, C. A. Neyman, provided further guidance limiting chaplains' duties of a secular (non-religious) nature to activities that improved the morale and welfare of Naval personnel. According to his guidance, chaplains were not allowed to be assigned duties of administrative function in relation to ships' stores, relief societies, and welfare funds.²¹ The combination of the 1920 regulation and Chaplain Neyman's guidance established the model for Navy ministry that dominated the majority of the twentieth century. As noted in the official Navy Chaplain Corps history, "the duties of the chaplain on 8 September 1939 were the result of an evolutionary process which began in the days of the Continental Navy."²² The result of this evolutionary process firmly established the chaplain's role as primarily religious ministry and support.

In spite of these limitations, the role of chaplain as command advisor continued to mature and expand to include religious, morale, and welfare advice to commanders. In 1919, the first Fleet Chaplains were appointed to Pacific and Atlantic Fleets. Notably, Fleet Chaplains were tasked with directing the younger chaplains in their work and giving the benefit of advice and counsel to commanders.²³ Due to the trust of Sailors and the unique access to commanders, chaplains secured the reputation as essential executive advisors on issues of morale and welfare. One Commanding Officer described his chaplain as "my right-hand man—one of the most useful

officers on board, and through him I am able to keep in touch with the needs of my crew.”²⁴

Above all officers, chaplains understood the pulse of the ship’s company and could then provide sound advice to commanders concerning issues that affect morale and comfort.

It is also important to note that the chaplain’s duties also expanded to include liaison with local indigenous religious leaders and humanitarian operations during the twentieth century. For instance, “In the Spanish American War, General John J. (Black Jack) Pershing, used his chaplain in the Philippines as a liaison with Catholic clergy in the north and Muslim leaders in the south in an attempt to ease hostilities.”²⁵ Additionally, after the Inchon landing during the Korean Conflict, allied forces captured the city of Wonsan. In Wonsan, Chaplain John Murphy provided ministry and humanitarian assistance to the population, eventually establishing the North Korean Catholic Relief Society.²⁶ Likewise, in the Vietnam conflict, chaplains often established liaison with the indigenous Buddhist, Roman Catholic, and Protestant religious leaders to guide and support their work whenever and wherever possible. Specifically, Chaplain Harry Miller liaised with the Missionary Alliance Vietnam Mission. Through the collection of religious offering funds, he oversaw \$10,000 of restoration projects of orphanages and churches.²⁷

The expanding role of the compassionate liaison chaplain continued to develop as the United States increased involvement in Humanitarian Assistant/Disaster Relief operations (HA/DR). For instance, in Guantanamo Bay, Cuba, Chaplain Ed Domme answered the call in 1994 to provide humanitarian support for Operation Sea Signal. With 50,000 Haitian refugees crowded into detention camps, Chaplain Domme proved himself to be mission critical. In addition to religious support duties, he mediated domestic crises and criminal assaults, screened Haitian families before they moved on to the states, and helped mitigate riots. Many times

Chaplain Domme functioned as the “peacemaker and liaison between military discipline and humanity” bringing peace and stability to the refugee camp.²⁸ Here again, although chaplains operated outside their traditional role of religious provider, they contributed significantly to mission success by alleviating suffering and facilitating peace.

In the last decade, chaplains continued to contribute to combat and peacemaking operations in both Iraq and Afghanistan. Of particular importance is the chaplain’s role of external liaison to indigenous religious leaders to facilitate stability, reconciliation, and reconstruction efforts. In conflict regions, such as Afghanistan, where religion is intertwined throughout culture and society, chaplains became the crucial link between military and local community religious leaders. Chaplain George Adams summarized this role in Afghanistan when he says, “As clergy and officers, chaplains occupy a unique space that blends a secular status and a religious one, making them well suited to serve as intermediaries between military and religious leaders in areas of conflict and post-conflict stabilization.”²⁹ As intermediaries, chaplains performed a vital function of partnering with indigenous religious leaders to bring stability, cooperation, and understanding.

As history demonstrates, the chaplains have performed religious support as well as advisory duties throughout the Navy Chaplain Corps history. For that reason, it is a misnomer to speak of the chaplain’s “NEW” role of command advisor and liaison. In fact, the chaplain has always acted as an important advisor to commanders on a wide variety of issues and concerns. Unfortunately, this heritage and tradition remained undefined and unclear by either policy or doctrine until 2009. Thankfully, JP 1-05 and SECNAV 1730.10 now give commanders clear guidance outlining expectations for the chaplain’s advisory roles, functions, and capabilities. As noted in the official chaplain corps history at the beginning of the nineteenth century, the duties of

the chaplain were the result of an evolutionary process that began in the days of the Continental Navy. JP 1-05 and SECNAV 1730.10 further develop this evolutionary process by clarifying and synergizing religious support and religious advisement for the next century.

Joint Publication 1-05: Religious Affairs in Joint Operation

Before one examines JP 1-05, it is important to understand the significances of Joint Publications. When the National Command Authority (the President, SecDef, or CJCS) requires military action, the combatant commanders at the joint operation level are tasked with developing military options.³⁰ The process for developing these military options is known as Joint Operational Planning. Joint Publications provide specific policy and doctrinal guidance for Combatant Commanders to guide the development of operational plans. Significantly, a specifically designated joint publication on religious affairs holds particular importance to Combatant Commanders because it dictates how religious affairs influence operational planning and how religious affairs could potentially shape the operational environment.

The value of JP 1-05, “Religious Affairs in Joint Operations,” is that it provides Combatant Commanders with doctrinal guidance on the effects of religious affairs on military operations, defines religious advisement, and designates the chaplain as the principle religious affairs advisor.

First, JP 1-05 advocates that commanders consider the possible impact of religion throughout the planning and execution of operations. Stating, “Religious beliefs and practices not only influence the adversary, they influence the civilians and their society within the operational area and may even impact the ideology or functioning of the government.”³¹ Today’s military leaders must recognize that most of the world does not recognize the American principle of

separation of church and state. In contrast, religion is integrated into every aspect of culture in many conflict prone regions. Therefore, to plan and execute operations without considering religious affairs implications could lead to flawed Courses of Action (COAs) or even mission failure.

“An operational commander, however well trained in the military issues, who is ignorant of or discounts the importance of religious belief can strengthen his enemy, offend his allies, alienate his own forces, and antagonize public opinion. Religious belief is a factor he must consider in evaluating the enemy's intentions and capabilities, the state of his own forces, his relationship with allies, and his courses of action.”³²

Second, JP 1-05 provides a doctrinal definition for religious advisement; it states

“Religious advisement is the practice of informing the commander on the impact of religion on joint operations to include, but not limited to: worship, rituals, customs, and practices of U.S. military personnel, international forces, and the indigenous population.”³³ For commanders, religious advisement is more than distributing worship schedules. It involves defining the “impact” of religious affairs on U. S. allies, coalition forces, and the enemy and how that “impact” might affect the mission. Impact can be either positive or negative, but rarely static. Therefore, the impact of religious affairs must be addressed during operational planning and mitigated accordingly.

Third, JP 1-05 tasks the chaplain as “the principle advisor” to the Joint Commander on religious affairs, the impact of religion on military operations, and the delivery of religious ministry in joint operations. It also stipulates the chaplain’s role in combat operations, peace operations, stability operations, foreign humanitarian assistance and disaster response, non-combat evacuation operations, detainee operations, homeland defense, and civil support and military engagement.³⁴ This distinction as the principle advisor on religious affairs creates a responsibility for planners to integrate chaplains into the planning process in order to determine

if a religious affair impacts the mission. This requirement is a seismic shift in the chaplain's role and participation in the planning process.

Accordingly, JP 1-05 provides long needed doctrinal clarification that authorizes chaplains to participate in the operational planning process. JP 1-05 provides specific guidance that chaplains "may participate in operational planning and advise the command and staff on matters as appropriate, consistent with this non-combatant status."³⁵ JP 1-05 also authorizes chaplains to provide advice on cultural or religious issues that affect operational planning. Its expectation is that functional combatant command chaplains provide advice to the commander and staff on religious affairs specific to the command's mission. As U.S. Air Force Major General Wax, Director of Plans and Policy for the U.S. European Command notes,

"I expect my chaplains to come prepared to help me and the other military commanders understand how to work with other peoples and other nations: both those who claim a specific religion or belief structure and those who do not. . . . If your strategy is to engage, you must avoid an insult due to ignorance; the chaplain must help the Commander's awareness here."³⁶

Clearly, religious affairs are now a desired planning consideration, and chaplains have been designated the principle adviser on matters of religion. Therefore, planners should engage the chaplain early in the operational planning process. Specifically, chaplains must become integrated members of Operational Planning Teams (OPT) in support of the Military Decision Making Process (MDMP). For instance, chaplains could and should contribute throughout the Design Phase, Intelligence Preparation of the Battlespace (IPB), or Green Cell during MDMP. In addition, combatant commanders should consider appointing chaplains to Red Teams when religion might be an element of the specific mission criteria.

Lastly, JP 1-05 outlines the role of the chaplain as liaison officer outside the command. As stated in the Joint Definition, a liaison officer is the contact or intercommunication

maintained between elements of military forces or other agencies/organizations to ensure mutual understanding and unity of purpose and action.³⁷ Although chaplains have often served in this capacity throughout history, JP 1-05 establishes doctrinal authority.

JP 1-05 recognizes that religion can potentially affect all phases of operations, not just planning; chaplains may play a critical role as liaison officers in ongoing stabilization, peacekeeping, or humanitarian operations. JP 1-05 states that chaplains may be tasked by a commander to liaise with indigenous religious leaders or faith based nongovernmental organizations (NGOs) to facilitate mission accomplishment. Moreover, because most cultures acknowledge religious leaders as reconcilers, helpers, and healers, the chaplain may be the Commander's best strategic asset for establishing peace and mitigating bitter tribal disputes.

SECNAVINSTUCTION 1730.10: Religious Advisement and Liaison

Although chaplains have served as advisors throughout Navy Chaplain Corps history, they have done so with extremely limited guidance. This ground breaking instruction, SECNAVINST 1730.10, will have tremendous institutional significance and impact in correcting these deficiencies. In the past, the lack of clear guidance led to inconsistent policy application, incomprehensive training programs and ultimately confusion for Commanding Officers. Due to irregular training and guidance, Commands were often frustrated by the unpredictability of each chaplain's capabilities. Commanders often noted that the assigned chaplain's effectiveness depended more on individual life experience than on specified tactics, training, and procedures (TTPs).

With SECNAVINST 1730.10, chaplains are now specifically tasked by the Secretary of the Navy to provide specified religious advisory and liaison capabilities to commands in addition

to the historical core competencies of providing and facilitating religious support. Specifically, SECNAVINST 1730.10 outlines clear policy guidance explaining “the chaplain’s role as advisors to commands and their derivative tasks as command liaisons.”³⁸ This instruction is noteworthy because it is the Navy Chaplain Corps’ first attempt to clarify its advisory role in its 239-year history.

To remedy noted shortcomings, SECNAVINST 1730.10 outlines three specific chaplain command advisory responsibilities and three derivative command liaison tasks: Essential Advice, Essential Liaison, Executive Advice, Executive Liaison, External Advice, and External Liaison. A quick summary of each is provided before examining each more thoroughly.

(1) The chaplain strengthens the chain of command and assists in the development of leadership by providing advice to leaders at all levels. (Essential Advice) (2) Chaplains liaise with peers and fellow professionals to advocate for the need of the authorized DOD personnel. (Essential Liaison) (3) The chaplain serves as the principal advisor to the commander for all matters regarding the Command Religious Program (CRP). (Executive Advice) (4) Chaplains liaise and collaborate with external local leaders concerning Non-DOD resources available to command and humanitarian service opportunities for command participation. (Executive Liaison) (5) The chaplain serves as an advisor to the commander regarding the impact of religious and humanitarian matters on military operations. (External Advice) (6) Chaplains liaise with indigenous leaders on matters concerning humanitarian and religious purposes during post-combat operations. (External Advice)³⁹

Essential Advice

As an essential advisor, chaplains provide a unique command-wide perspective on moral and ethical decision-making. Here, the chaplain advises the command on basic issues concerning right and wrong, attempting to foster a climate of fairness, trust, and accountability.⁴⁰ As the essential advisor, the chaplain operates as the moral conscience for the command helping the Commander to solve difficult ethical and moral dilemmas. For instance, during the build-up to Operation Iraqi Freedom, Col. Michael Belcher required his chaplain to attend each planning

meeting, “because the chaplain reminded him that someday he would answer to a higher authority, and he wanted to make moral and ethical combat decisions.”⁴¹

At the same time, chaplains provide essential advice on an individual basis by performing the traditional role of pastoral counseling. Although pastoral counseling is not readily considered advisement, in actuality, it is advisement at the most basic, individual level. One on one, chaplains provide sectarian and nonsectarian counseling, mentoring, and spiritual direction at every level of command. In addition, they also deliver relational counseling based on shared experience of military service and characterized by confidentiality and mutual respect. Due to the arduous nature of the military lifestyle and the profound impact on families, chaplains frequently encounter military members in despair and grief. Through demonstrating professional pastoral counseling skills, chaplains are able to restore hope, meaning, and purpose to military personnel, allowing them to return to full active service and contribute to mission accomplishment. In addition, pastoral counseling is focused on strengthening core values and personal responsibility in order to foster good order and discipline.⁴²

To facilitate effective essential advisement, a commander must understand the unique requirement for the guarantee of confidential-privileged communication. Although it might be difficult for some commanders to have information withheld, the overall benefit of an effective, empowered chaplain outweighs this loss of control. For that reason, a clear definition of confidential communication is required.

“Confidential Communications” includes the legal recognition of the clergy-penitent privilege, all communications between Navy chaplains and those who confide in them as an act of religion, a matter of conscience, or in their role as spiritual advisors. It includes acts of religion, matters of conscience, and any other information conveyed to a Navy chaplain in the chaplain's role as a spiritual advisor that is not intended to be disclosed to third person.”⁴³

Commanders and chaplains are required to honor the confidential relationship between service personnel and chaplains. For commanders, understanding this limitation is critical to effectively employing chaplains. Essential advisement is predicated on the trust and confidence provided by this privileged communication, and any incursion on this guarantee will undermine the chaplain's ability to perform his/her duties.

Understanding these limitations, chaplains have a duty to provide moral and ethical advice to commanders without using privileged communication as an excuse to not deliver appropriate advisement. It is the chaplain's responsibility to implement SECNAV 1730.10 mandates to provide essential advisement in a way that protects privileged communication, yet, provides the commander with the information required to effectively manage his/her troops.

Essential Liaison

Essential liaison recognizes the inherent limitations of chaplain ministry. Often, while performing duties as essential advisors, chaplains encounter requirements not well-matched for a pastoral response or individuals needing more specialized care. Under these circumstances, the chaplain is required to work in concert with peers and fellow professionals, including, among others, medical personnel, attorneys, social workers, and mental health professionals to facilitate healing and return to duty.⁴⁴ For instance, an individual might seek essential advice concerning marital difficulties, but during the course of the conversation the chaplain discovers clinical depression or alcohol abuse. Recognizing privileged communications and with permission from the service member, the chaplain then works with the individual to develop an appropriate care plan that might involve several specialized care providers.

Essential liaison requires chaplains to understand their own personal, spiritual, and professional limitations and to make appropriate referrals to both internal and external organizations. For this reason, it is necessary for chaplains to be informed of and integrated with internal and external helping organizations. Additionally, the chaplain's unique command relationship allows him/her to act as centralized referral of services. In this role, chaplains are viewed as arbiters and advocates for the service member.

Executive Advice

Chaplains serve as principal advisors to commanders for all matters regarding the Command Religious Program (CRP), to include matters of spiritual well-being and emerging religious requirements.⁴⁵ They are the primary advisors regarding the organization and execution of the CRP, and the delivery of what JP 1-05 terms as Religious Support, consisting of the provision and facilitation of religious worship and accommodating the free exercise of religion for all personnel.⁴⁶ As executive advisors, chaplains should identify the unit's religious demographics and develop a ministry plan to provide comprehensive spiritual care for all. Likewise, they recommend commanding officer equipment and budgetary requirements to implement the Command Religious Program.

It is important to note, in the executive advisors role chaplains are required to notify commanders on all issues regarding the impact of religion on military operations. Of particular importance to operational commands is their ability to accommodate for the service members free exercise of religion, even in isolated and austere environments. It is the chaplain's obligation to understand the religious make-up of the unit and coordinate the provision of religious support with higher, adjacent, and subordinate unit command chaplains. On shore installations, chaplains

advise on the operation and administration of chapels, ministries, programs, and units dedicated to religious ministry.⁴⁷

Executive Liaison

Effective chaplains do not see themselves as “spiritual lone rangers,” but instead understand their role as a force-multiplier. Executive liaisons encourage collaboration and interaction with local civilian religious and community leaders. Due to limited financial resources, installation and training commands often require executive advice to effectively provide religious support. Executive liaison necessitates that chaplains liaise with local religious and community organizations to build a wide-ranging spiritual network in support of religious accommodation. For instance, at many training commands where students are not permitted to drive, the chaplain coordinates with local congregations to facilitate transportation for a wide variety of faith groups within a local community. In doing so, the chaplain affords the widest possible free exercise of religion in the most cost effective manner.

In addition, chaplains interact with key leaders outside the command when it is the intention of the commander to engage in humanitarian assistance support missions or community relations projects.⁴⁸ As executive liaisons, chaplains utilize their background in volunteer coordination, along with working within local community organizations. Because most chaplains have served in local parishes, mosques, synagogues, or churches, they are uniquely skilled in organizing volunteers to provide humanitarian assistance, thus, creating good will for the military within the local community. For example, at Naval Air Technical Training Center (NATTC) Pensacola, Chaplain David Hicks, oversaw a community volunteer network that employed thousands of students to perform tens of thousands of volunteer hours. The service

members benefited through giving back to the community, and the command benefited from thousands of visible public relations projects within the community.

External Advice

SECNAVINST 1730.10's most important enhancement is the clarification of the chaplain's role as an adviser to Combatant Commanders. Important to note, SECNAV 1730.10 is not an internal Chaplain Corps policy statement but a directive signed by the Secretary of the Navy. The Secretary states, "The chaplain is a valuable advisor on the religious and humanitarian aspects of command operations and, in coordination with other specialists, may speak to the religious and humanitarian status of the command's Area of Responsibility (AOR)."⁴⁹ Appreciably, because SECNAV 1730.10 bears the Secretary's signature, it carries his authority requiring commanders to employ chaplains as external advisors.

For the first time, SECNAV 1730.10 officially recognizes and authorizes the chaplain's participation in mission planning and execution. Because of past unclear policy and doctrine, chaplains have often been relegated to onlooker in the military planning process. Now, chaplains may assume their crucial seat at the table and provide the Commander with relevant religious advice. As noted by Admiral Charles Abbot, Deputy Commander-in-Chief of the U.S. European Command, "the role of chaplains at the strategic level of military planning is the greatest area of growth in (terms of their total) responsibilities. The way the world has evolved, it has become crucial to better understand the religious and cultural histories of peoples involved in conflict."⁵⁰

Subsequently, SECNAV 1730.10 recognizes the exclusive knowledge chaplains provide on religion and conflict. Because of the distinct circumstances of being trained religious leaders and their special relationship within the military command, chaplains bring a unique perspective,

formal position, place at the table, and podium for communication that other religious, political, and military leaders lack.⁵¹ Ideally, chaplains know the world of religion—they understand religious teachings, rituals, and practices, and can help create bridges across religious divides. It makes eminent sense to enlist them to take their unique perspective and advise commanders on the most beneficial way to bring peace and stability.⁵²

Before one employs the chaplain's capabilities as an external advisor, it is important to recognize some limitations. It must be clearly understood that the chaplain's advisory activities should be restricted solely towards the "amelioration of suffering and the direct pursuit of humanitarian goals."⁵³ For instance, chaplains might provide religious and cultural background on a particular religious group in order to limit potential misunderstanding between indigenous population and the military. In doing so, they potentially prevent civil disorder and diffuse civil unrest. But it would not be appropriate for chaplains to advise on Information Operations (IO) that intends to utilize religion as a tool to manipulate the population. Although chaplains may participate in operational planning, it must be understood in the context of limiting suffering and facilitating reconciliation and peace.

Additionally, when the Laws of Armed Conflict apply, the scope and provision of a chaplain's advisement role shall be governed as follows:

(1) Commanders will not employ the chaplain in a way as to serve or give the appearance of being intelligence or targeting operatives. (2) Commanders will safeguard the chaplain's ability to offer confidential communication, even to perceived enemy. (3) Commanders will not compel a chaplain to act in a way that is inconsistent with the tenets of the chaplain's faith as substantiated by the chaplain's ecclesiastical endorsing agent. (4) In the interest of protecting the chaplains' non-combatant status, commanders will not compel or otherwise require chaplains to remove, replace, or conceal either their staff corps insignia or their Geneva Conventions credential. (5) The chaplain must abstain from all hostile acts, either direct or indirect, that would be harmful to the adversary unless eminent danger of coalition forces became apparent.⁵⁴

Understanding these limitations, one can now outline possible employment of chaplains as external advisors in military operations. Chaplains may contribute during operational planning to mitigate potential cultural and religious misunderstanding between military and host nation or indigenous stake holders. Contrary to the American paradigm of separation of church and state, most non-western nations do not delineate between church and state relations. Moreover, countless populations identify more with religious affiliation than the geopolitical boundaries. For instance, 91% of Muslims and 76% of Christians in Nigeria believe religion is more important to them than their identity as Africans, Nigerians, or an ethnic group.⁵⁵

Dismissing the religious nature of cultures could have damaging consequences for mission success and potentially destabilizes the Commander's area of operation. Integrating religious customs and culture into the planning process might reduce friction and facilitate stabilizations. For examples, planning cultural sensitivity training could prevent cultural misunderstanding like the following situation recorded in Afghanistan by the Christian Science Monitor. "They come with their boots into our mosques. This is why everyone is fighting against them."⁵⁶ Because U.S. forces did not understand religious customs concerning entering mosques, they offended the local populations that inadvertently fueled the uprising.

Chaplains can also be employed in conflict resolution. In the aftermath of combat operations, commanders are usually confronted with the difficult task of stabilization and reconstruction. Understandably, the combatant commander focuses his/her attention on critical security and stability issues to include repairing critical infrastructure. Unfortunately, reconciliation is often the most underemphasized element of stabilization and reconstruction. Although stability, security and reconstruction are essential to establishing a lasting peace, the wounds created by the conflict must also be reconciled. All conflicts, whether personal,

communal, or national, are fueled by memories of past wrongs. Reconciliation cannot happen unless memories are healed.⁵⁷ As religious leaders, chaplains are uniquely qualified to use their positional authority as clergy to redress grievances and help achieve post-conflict healing.

During post-combat operations, military leaders and chaplains contribute to reconstruction and stabilization in their own specific way. Military leaders contribute by creating zones of safety so the indigenous population may return to normal life. Chaplains contribute by guiding the process of reconciliation and peace.⁵⁸ Military leaders, if they do their work well, create the requisite outward conditions for reconciliation. Chaplains may then collaborate with indigenous religious and community leaders to channel the process of reconciliation.⁵⁹

External Liaison

The final advisory responsibility outlined by SECNAV 1730.10 establishes the chaplain's role as external liaison for local civilian and military leaders, institutions, and organizations to the extent that those contacts relate to the religious or humanitarian purposes approved by the commander.⁶⁰ Chaplains may also function as a goodwill ambassador, in order to develop relationships with key civilian religious leaders and faith-based organizations, with the goal of fostering understanding and reconciliation. Examples of goodwill activities include gatherings of religious leaders for interfaith dialogue, support to reconstruction teams, and humanitarian projects to rebuild infrastructure like schools and cultural centers.⁶¹

The chaplain's role as external liaison should be focused solely on the religious nature of the operation without employing religion to achieve a military advantage. External liaison work occurs at all phases of military planning and execution, and may have positive impact at the strategic, operational and tactical levels. Employing chaplains in military operations without

creating military advantage can be extremely difficult, but the operational advantage is worth the effort.

Three areas of employment should be considered. (1) Liaison and coordination activities throughout the operational area and with subordinate units in support of the commander's theatre security cooperation program. This includes participation in humanitarian and civic assistance missions. (2) In consultation with the Combatant Commander, chaplains may be employed to establish relationships with appropriate local religious leaders to create dialogue and mitigate message confusion. (3) Building relationships and collaborating with other government agencies, nongovernmental organizations (NGOs), and intergovernmental organizations (IGOs) during reconstruction or HA/DR missions to provide humanitarian support for an indigenous population.⁶²

Additionally, understanding that virtually every religious tradition extends respect to clergy regardless of faith background, chaplains through liaison relationships can be a positive force in alleviating suffering and creating mission success. As religious leaders, chaplains are inherently endowed with trust and religious authority that can be utilized to enhance mission success.⁶³ Furthermore, in most nations where conflict and HA/DR missions occur, there are extensive traditions of faith-based organizations providing humanitarian support. For instance, more than fifty-percent of the hospitals in Africa are operated by faith-based organizations. Because faith-based groups are often the only recognized organizations that mitigate the effects of famine, epidemics, and human trafficking, chaplains can leverage their religious credentials towards mission accomplishment.

The effectiveness of employing chaplains as external liaison between NGOs and PVOs will promote security, enhance humanitarian work, and facilitate even greater direct support for civilians. Contributing to mission success, the chaplain's non-combatant status facilitates trust and can be utilized to build bridges with organizations reluctant to work directly with military. The chaplains' extensive knowledge of religious groups, faith traditions and intuitional mechanism make them an ideal resource for the commander.⁶⁴ Utilizing chaplains as external

liaisons maximizes the Commander's time and resources, creates unity of effort, avoids duplication of effort, and reduces mismanagement of personnel and resources.⁶⁵

Recommendations

Realizing religious affairs will continue to play a fundamental role in future conflicts, the twenty-first century combatant commander must be prepared to integrate religious customs, culture, heritages, and beliefs into operational planning and execution. Understanding the requirements of JP 1-05 and SECNAV 1730.10, commanders should utilize their most strategic asset for integrating religious affairs into operational success, the Navy Chaplain Corps. It is critical for combatant commanders to understand the chaplain's role as command religious advisor and liaison and the responsibilities assigned as defined by JP 1-05 and SECNAVINST 1730.10. This knowledge will enable the combatant commander to effectively employ the chaplain as a strategic asset in the operational environment.

Additionally, commanders should fully integrate operational and strategic level chaplains into the Military Decision Making Process (MDMP) or Marine Corps Planning Process (MCPPE). Specifically, chaplains need to be included as members of Operational Planning Teams. As religious advisors, chaplains could potentially contribute mission critical advice within the Design Phase, Intelligence Preparation of the Battlefield (IPB), and Green Teams. A chaplain should also be considered for membership on Red Teams, especially when religious affairs could play a role in the problem matrix.

Although SECNAV 1730.10 is a significant organizational advancement in Navy Chaplain Corps policy, the document contains a meaningful flaw. Specifically, SECNAV 1730.10 was organized as a laundry list of chaplain advisory and liaison capabilities and does not take into consideration the experience level of individual chaplains. Therefore, any commander

reading SECNAV 1730.10 could conclude that all chaplains are trained to perform all capabilities outlined in instruction, which is clearly not the case.

To fix this flaw, the Chaplain Corps needs to revise SECNAV 1730.10. The revision should be coordinated between the Chief of Chaplain's policy office and the Navy Chaplain School. Instead of a laundry list approach, the revised SECNAV 1730.10 will need to be structured to address career development and progression. In doing so, it will prevent undertrained junior chaplains from being tasked with advisory capabilities beyond their rank and experience level. This new structure can best be accomplished by specifically linking advisory capabilities to Navy Officer Billet Codes (NOBC). For instance, a first tour chaplain that completes the PNC Basis Leadership Course (BLC) should understand the requirements and restrictions for providing pastoral counseling (Essential Advice) within the military context.

The NOBC specified advisory capabilities can then be converted into Navy Mission Essential Task Lists (NMETL). Utilizing these NMETL, the Navy Chaplain School must align revised SECNAV 1730.10 requirements with the Chaplain Corps' four career level development schools. For instance, a mid-career chaplain who completes the PNC Intermediate Leadership Course (ILC) should receive key leader engagement training. This training will provide him/her with the necessary tools to effectively perform as liaison officers to indigenous religious leaders in an operational environment (External Liaison). Through developing career progression based training objectives; the Chaplain Corps will insure Commanders receive uniformly trained and qualified chaplains able to fulfill their responsibilities as religious advisors.

Additionally, the Navy Chaplain Corps must institutionally embrace participation in the Military Decision Making Process (MDMP.) This requirement will mandate rank specific training in the appropriate chaplain participation in MDMP. If commanders are expected to

utilize chaplains in operational planning, the Chaplain Corps must provide the MDMP qualified chaplains to perform the duties mandated by JP 1-05 and SECNAV 1730.10.

Finally, the Chaplain Corps needs to develop a religious advisement electronic storehouse. The most effective location would be a hyperlink from the Chaplain Corps's Community Page on Navy Knowledge Online (NKO). Currently, chaplains tasked with providing a religious or cultural assessment must develop their own, which is as good or bad as the information gathered during research. Within the religious advisement hyperlink, chaplains can find links to the state department's religious assessment web page or other Chaplain Corps administered religious research organization. The religious advisement hyperlink could also include a by nation index of After Actions Reports (AAR) to provide religious context for chaplain working in a particular AO. Additionally, training material or articles could be posted to help chaplains understand their responsibilities as religious advisors.

Conclusion

Navy chaplains have served as religious advisors throughout the Navy Chaplain Corps history. Unfortunately, they have done so with limited policy and doctrinal guidance. This historical lack of clear policy or doctrine resulted in religious advisement practices that were often unevenly implemented and executed, which created confusion and frustration for the Chaplain Corps and Commanders. Thankfully, JP 1-05 and SECNAV 1730.10 now provide clear guidance outlining chaplains' advisory roles, functions, and capabilities. Over the 239 year history of Navy Chaplain Corps history, the role of chaplain ministry has continued to evolve. JP 1-05 and SECNAV 1730.10 further develop this evolutionary process by clarifying and synergizing religious support and religious advisement for the next century.

In light of the prominence religion plays in culture, politics and war and how religious advisement potentially impacts operational planning and mission success, these instructions significantly elevated the visibility of the chaplain's role. Therefore, it is critical for combatant commanders to understand the chaplain's role as command religious advisor and liaison and the responsibilities assigned by JP 1-05 and SECNAVINST 1730.10. This knowledge will enable the combatant commander to effectively employ the chaplain as a strategic asset in the operational environment.

Understanding the necessity of utilizing chaplains as religious advisors, the value of JP 1-05, "Religious Affairs in Joint Operations," is that it provides commanders with doctrinal guidance on the impact religious affairs has on military operations. It also provides a doctrinal definition of religious advisement and then designates the chaplain as the principle religious affairs advisor. Similarly, SECNAVINST 1730.10 validates the chaplain's advisory role within the Sea Services. It specifically identifies and then amplifies three specific chaplain advisory responsibilities and their derivative command liaison tasks: Essential Advice, Essential Liaison, Executive Advice, Executive Liaison, External Advice and External Liaison. Together, JP-1-05 and SECNAV 1730.10 provide the institutional underpinning for properly employing Navy chaplains in a way that maintains their non-combatant status, honors their ecclesiastical integrity, and benefits the operational commander.

¹ United States Department of Defense, *Appointment of Chaplains for the Military Departments*, DODD 1304.19 (Washington, DC: U.S. Department of the Defense, June 2004), 2.

² United States Department of Defense, *Guidance for the Appointment of Chaplains for the Military Departments*, DODI 1304.28 (Washington, DC: U.S. Department of the Defense, June 2004), 3.

³ National Conference of Ministry to the Armed Forces, *Organizational History*, National Conference of Ministry to the Armed Forces Website, <http://www.ncmaf.org/> NCMAF (accessed January, 25, 2012). National Conference of Ministry to the Armed Forces is the point of contact between the armed forces and over 220 religious denominations and faith groups. They endorse clergy who are credible, committed to their faith, open to all persons, able to meet all military standards, and who represent the highest standards of their own faith communities.

⁴ United States Secretary of the Navy, *Professional Navy Chaplaincy*, SECNAVINST 5351.1 (Washington, DC: U.S. Secretary of the Navy, April 2011), 4.

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- ⁵ Naval Military Personnel Manual, *Administrative Separation of Naval Chaplain Corps Officers Upon Loss Of Professional Qualifications*, MILPERSMAN 1920 -250 (Millington, TN: Naval Personnel Command, November 2007), 2.
- ⁶ DODI 1304.28, 3.
- ⁷ SECNAVINST 5351.1, 5.
- ⁸ United States Secretary of the Navy, *Religious Ministry Within The Department of Navy*, SECNAVINST 1730.7D (Washington, DC: U.S. Secretary of the Navy, August 2008), 5.
- ⁹ SECNAVINST 1730.7D, 6.
- ¹⁰ Mike Mullen, "Total Force Health for the 21st Century," Uniformed Services University of Health Sciences, (Bethesda: MD, December 2009,) <http://www.jcs.mil/speech.aspx?id=1288>, (accessed February, 25, 2012).
- ¹¹ Brad Abelson, Time For A Conversation: Why Unified Commanders Are Not Well Served By Chaplains and What Needs To Change," (master's thesis, Naval War College, 2000,) 3.
- ¹² United States Joint Staff, *Religious Affairs in Joint Operations*, JP 1-05 (Washington, DC: Joint Forces Staff, November 2009), i.
- ¹³ SACNAVINST 1730.10, 1.
- ¹⁴ Clifford Drury, *The History of the Chaplain Corps: United States Navy, Volume One 1778- 1939*, Washington, DC: United State Navy Personnel Command, 1983, 1.
- ¹⁵ Drury, 4. Referenced to the Library of Congress collection of John Paul Jones letters. Jones Collection, Letter No. 6783.
- ¹⁶ Drury, vol. 1, 35.
- ¹⁷ Drury, vol. 1, 30.
- ¹⁸ Drury, vol. 1, 30.
- ¹⁹ Drury, vol. 1, 13. Referenced from *Nav. Doc. Quasi War*, VI:521
- ²⁰ Clifford Drury, *The History of the Chaplain Corps: United States Navy, Volume Two, 1939-1949*, Philadelphia: Naval Publications and Forms Center, 1983, 12.
- ²¹ Drury, vol. 2, 13
- ²² Drury, vol. 2, 12.
- ²³ Drury, vol. 2, 188.
- ²⁴ Drury, vol. 2, 175.
- ²⁵ William Lee, "Military Chaplains as Peace Builders Embracing Indigenous Religions in Stability Operations" (master's thesis, Air University, 2006), 16, <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA425869>.
- ²⁶ United States Naval Chaplain Corps, *The History of the Chaplain Corps: United States Navy, Volume Six, During the Korean War*, Washington: United States Government Printing Office, 1960, 227.
- ²⁷ Withers Moore, and Herbert Bergsma, and Timothy J. Demy, *The History of the Chaplain Corps: United States Navy: Chaplains with U.S. Naval Units in Vietnam 1954-1973 Volume Nine*, (Washington: History Branch Office of the Chief of Chaplains Navy, 1985), 19.
- ²⁸ Ed Domme, "An Unexpected Opportunity: Ministry to Haitian Refugees," *The Navy Chaplain* 7 , no. 1 (June 2003): 10-11.
- ²⁹ George Adams, *Chaplains as Liaisons with Religious Leaders: Lessons from Iraq and Afghanistan*, (Washington: United States Institute for Peace, 2006), 1.
- ³⁰ United States Joint Staff, *Joint Operational Planning*, JP 5-0 (Washington, DC: Joint Forces Staff, August 2011), i.
- ³¹ JP 1-05, II-2.
- ³² JP 1-05, III-1. Referenced to Paul R. Wrigley, "The Impact of Religious Belief in the Theater of Operations," *Naval War College Review*, Spring 1996.
- ³³ JP 1-05, II-2.
- ³⁴ JP 1-05, III 1-2.
- ³⁵ JP 1-05, v-iii.
- ³⁶ Douglas M. Johnston, "We Neglect Religion at Our Peril," *U.S. Naval Institute Proceedings*, Volume 128/1/1,187 (January 2002). <http://icrd.org/rp5> (accessed March 31, 2012). This quote was recorded from an address at the 1999 U.S. European Command Military Chiefs of Chaplains Conference.

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- ³⁷ United States Joint Staff, *Interorganizational Coordination during Joint Operations*, JP 3-08 (Washington, DC: Joint Forces Staff, June 2011), GL-10.
- ³⁸ SECNAVINST 1730.10, 1.
- ³⁹ SECNAVINST 1730.10, 2-3.
- ⁴⁰ SECNAVINST 1730.10, 2.
- ⁴¹ Col. Mike Belcher, telephone conversation with author, Spring 2004.
- ⁴² SECNAVINST 1730.10, 2.
- ⁴³ United States Secretary of the Navy, *Confidential Communication to Chaplains*, SECNAVINST 1730.9 (Washington, DC: U.S. Secretary of the Navy, February 2008), 2.
- ⁴⁴ United States Secretary of the Navy, *Confidential Communication to Chaplains*, SECNAVINST 1730.9 (Washington, DC: U.S. Secretary of the Navy, February 2008), 2.
- ⁴⁵ United States Secretary of the Navy, *Religious Ministry Within the Department of The Navy*, SECNAVINST 1730.7D (Washington, DC: U.S. Secretary of the Navy, August 2008), 6.
- ⁴⁶ JP 1-05, ix.
- ⁴⁷ SECNAVINST 1730.10, 2.
- ⁴⁸ SECNAVINST 1730.10, 3.
- ⁴⁹ SECNAVINST 1730.10, 2.
- ⁵⁰ Johnston.
- ⁵¹ Paula Otis, "Re-Emergence of Religious Factors in Global Security: The Chaplain's Challenge," (August 2003). Provided through personal conversation with author.
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- ⁵³ SECNAVINST 1730.10, 3.
- ⁵⁴ SECNAVINST 1730.10, 3.
- ⁵⁵ Robert Ruby and Timothy Samuel Shah, "Nigeria's Presidential Election: The Christian-Muslim Divide," *Center for Strategic and International Studies: The Pew Forum on Religion & Public Life*, (March 2007): 29.
- ⁵⁶ Mark Sappenfield, "Afghans Caught in War's Rising Tide," *Christian Science Monitor*, March 7, 2007, <http://www.csmonitor.com/2007/0307/p01s03-wosc.htm> (accessed December 29, 2011).
- ⁵⁷ Mirolav, 17.
- ⁵⁸ David Smock, *Religious Contributions to Peacemaking: When Religion Brings Peace, Not War* (Washington: United States Institute for Peace, 2006), 8.
- ⁵⁹ Mirolav, 18.
- ⁶⁰ SECNAVINST 1730.10, 4.
- ⁶¹ United States Joint Staff, *Civil Military Operations*, JP 3-57 (Washington, DC: Joint Forces Staff, July 2008), III-16.
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- ⁶⁴ Mark Steiner, "Liaison With Religious PVOs," (master's thesis, U.S. Navy War College, 2000), 04. <http://www.dtic.mil/dtic/tr/fulltext/u2/a378609.pdf>.
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